QUR'AN-ONLY MANUAL · BAYT AL-SAMĀ'

مُسْلِم

Muslim

The Human Being Who Entrusts Himself to the One

For the Christian, the Jew, the Sabian, the unaffiliated believer — for anyone beginning to recognise one God. Read entirely from the Qur'an: no Hadith, no Fiqh, no school, no denomination. The Book, and the human being who answers it.

VOLUME II · THE BAYT AL-SAMĀ' FOUNDATIONS

OPENING

Before the Name Became a Population

Somewhere along the way the word *Muslim* hardened into a border. It came to mean a people, a region, a set of inherited customs, a box on a form. That meaning is not wrong, but it is not the first meaning, and it is not the one the Qur'an is most interested in.

In the Qur'an, **Muslim** is built from a verb: أَسْلَمَ — *aslama*, to hand oneself over, to entrust, to surrender in trust. A Muslim is not, first, a member of a community. A Muslim is a human being in a particular condition: one who has stopped clutching and begun to entrust himself to the One who made him. The word names an **orientation of the whole self**, not a genealogy.

> *A Muslim is recognised not by a name, a birthplace, a garment or an institution, but by an increasingly undivided surrender to the One.*

This is why the Qur'an can call people Muslim who lived long before any of the communities now called Judaism, Christianity or Islam existed in their later institutional forms. Submission is older than the labels. It belongs to the human being as such.

THE PRECEDENT

Abraham Was a Muslim

The Qur'an makes the point directly, and it is startling if you have only heard the tribal meaning of the word. Abraham — the shared father of the great monotheist streams — is described as belonging to none of them, and yet as fully surrendered.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا

"Abraham was neither a Jew nor a Christian, but was upright, wholly turned to God — a Muslim; and he was not among those who assign partners."

ĀL ʿIMRĀN 3:67

When his Lord said to him, *"Submit,"* he answered without hesitation: أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ — *"I have submitted to the Lord of the worlds"* (2:131). That single sentence is the whole of it. Submission is not the founding of a sect. It is a human being turning his face toward the source of everything and letting go.

The Qur'an gathers a whole line of people under this one condition. Noah is told to be *of those who submit* (10:72). Joseph prays to die a Muslim (12:101). Moses tells his people to rely on God *if you are Muslims* (10:84). The Queen of Sheba says, *"I submit, with Solomon, to the Lord of the worlds"* (27:44). The disciples of Jesus declare, *"Bear witness that we are Muslims"* (5:111). None of these are being enrolled in a religion. Each is being described in a **state of being**.

THE DISTINCTION

Two Ways to Wear the Word

Muslim as a noun of belonging

An identity you are born into or convert into. A social membership, an inherited community, a label on a census. This is real, and the Qur'an does not despise it — but it can be worn by a person whose heart has entered nothing. The Qur'an is blunt about this gap:

"The desert Arabs say, 'We have believed.' Say: You have not believed. Rather say, 'We have submitted' — for faith has not yet entered your hearts."

Here even *outward* submission is treated as a beginning, not an achievement. The label is a door, not a house.

Muslim as a living condition

This is the meaning the Qur'an keeps returning to. A Muslim, in the living sense, is a human being who:

— recognises the One, and ceases to assign partners to the One

— listens when guidance arrives, rather than defending what he already assumed

— trusts, instead of gripping

— acts justly, and gives from what has been received

— seeks forgiveness, and returns after forgetting

— remembers — and bows, inwardly and bodily

— does not claim spiritual superiority over others

Notice that none of these require a passport or a family name. They describe a movement of the self. Anyone can begin them today.

THE OPEN DOOR

Whoever Believes and Does Good

Because *Muslim* names a condition and not a tribe, the Qur'an keeps the door of nearness to God wider than a single population. It states, twice, in almost the same words:

> *"Indeed, those who believed, and those who were Jews, and the Christians, and the Sabians — whoever believed in God and the Last Day and did what is right — will*

have their reward with their Lord; no fear will be upon them, nor will they grieve."

AL-BAQARAH 2:62 · AL-MĀ'IDAH 5:69

And it calls the People of earlier Scripture not to conversion of label but to a shared word:

"Come to a word common between us and you: that we worship none but God, and associate nothing with Him, and take not one another as lords beside God."

ĀL ʿIMRĀN 3:64

So this manual is written for you whoever you are. If you have come from a church, a synagogue, or from nowhere at all, and something in you has begun to recognise that there is one Reality behind everything — you have already stepped onto the path the word *Muslim* describes. You do not need to first become something else. You need only to keep entrusting yourself to the One.

THE FORMATION

The Eleven Surahs as a Human Being

The Bayt al-Samā' library takes eleven short surahs of the Qur'an and treats them as a path — a clearing, a rooting, an ascent. Here we read the same eleven a second way: not as stages of a practice, but as **eleven marks of the Muslim human being**. Each surah names one true thing about a person who has begun to surrender.

01 الفاتحة

The Muslim Receives Direction

He does not claim to already own the path. He asks to be shown it — *guide us on the straight way*. Submission begins as a request, not a possession. The Muslim is the one who keeps asking.

AL-FĀTIḤAH · THE OPENING

02 الفلق

He Seeks Refuge from What Corrupts from Outside

To surrender is not to pretend the dark is unreal. It is to refuse to make the dark one's master. The Muslim seeks refuge in the Lord of daybreak — naming his vulnerability rather than hiding it.

AL-FALAQ · THE DAYBREAK

03 الناس

He Guards the Inner Life

The threat is not only outside. Whispering, fear, obsession and hidden persuasion enter the chest. The Muslim learns to notice what is quietly shaping his interior, and to turn it back toward the One.

AN-NĀS · MANKIND

04 النصر

He Does Not Possess His Victories

When success and opening arrive, the Muslim does not swell. The Qur'an's instruction at the moment of triumph is *praise your Lord and seek forgiveness* — not domination, but gratitude and self-correction.

AN-NAṢR · THE HELP

05 الإخلاص

He Belongs to the One

This is the centre. God is One, absolute, indivisible — not entering genealogy, dependence or lineage. The Muslim's life becomes progressively undivided *because its source is undivided*.

AL-IKHLĀṢ · SINCERITY

06 الكوثر

He Receives Abundance and Gives It Away

Abundance is not hoarded. What is received from God returns to life through devotion, generosity and relinquishment: *so pray to your Lord and give*. The Muslim is a channel, not a reservoir.

AL-KAWTHAR · THE ABUNDANCE

07 العصر

He Uses Time Truthfully

No name saves him. The surah names the pattern that does: trust, constructive action, and mutual counsel toward truth and patience. The Muslim spends his brief hours building rather than losing.

AL-ʿAṢR · TIME

08 الشرح

He Lets the Chest Be Opened

Difficulty does not define him permanently. Constriction can open; the burden can be lifted; *with hardship comes ease*. Work continues, and longing stays turned toward the One.

ASH-SHARḤ · THE EXPANSION

09 الضحى

He Does Not Mistake Silence for Abandonment

When guidance is not felt, that is not proof of rejection: *your Lord has not left you*. And the response is practical — shelter the orphan, do not repel the one who asks, speak of your provision with gratitude.

AḌ-ḌUḤĀ · THE MORNING LIGHT

10 التين

He Protects the Human Form

The human being was made *in the best of forms*, and can descend below it by betraying that form. Faith and restorative action preserve it. The Muslim honours the shape he was given.

AT-TĪN · THE FIG

11 العلق

He Reads in the Name of the Creator

He begins not with inherited certainty but with reading — *read in the name of your Lord who created*. Knowledge starts in dependence; the danger is imagining oneself self-sufficient. The surah ends in prostration and nearness, where the Muslim also ends.

AL-ʿALAQ · THE CLINGING FORM

THE SHAPE OF IT

Three Movements, One Turning

Read across the eleven, a single arc appears. It is the same arc every human being walks who begins to entrust himself to the One:

Clear what controls you.

Refuge from the outer dark and the inner whisper; the ego set down at the moment it wants to rise.

Establish whom you belong to.

The One, undivided; abundance received and given; time spent in truth.

Become the human being who can carry guidance.

The chest opened, the silence trusted, the form protected, the reading begun in God's name.

You do not have to be anyone in particular to begin. You have only to turn.

A Muslim is not recognised merely by a name, birthplace, garment, denomination or institution. A Muslim is recognised by an increasingly undivided surrender to the One — expressed through trust, justice, mercy, remembrance, generosity, truthfulness, and return.